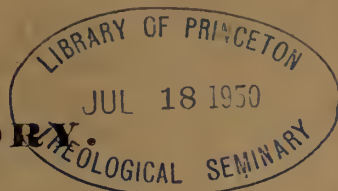


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REVIEW.

MEMOIRS AND REMARKS, *geographical, historical, topographical, physical, natural, astronomical, mechanical, military, mercantile, political, and ecclesiastical, made in above ten year's travels through the Empire of China.* By LEWIS LE COMTE, *jesuit; confessor to the duchess of Burgundy, and one of the French king's mathematicians.* A new translation from the best Paris edition. 1 Vol. pp. 536. London. MDCCXXXVII.

TIME is not the destroyer of truth. Some parts of Le Comte's book are of little value now,—as they were, indeed, when he wrote them,—being nothing more than complimentary addresses to ministers of state, and to lords and ladies of rank, to whom he 'communicated himself,' in a series of letters, which constitute the work before us: other parts of it, such for example, as that which contains a division of the empire into "fifteen provinces," are not applicable to the present condition of the country: much of the work, however, is exact narration of what now exists; and the period of almost a century and a half, since which time it was composed, has taken nothing from many of its most beautiful and correct descriptions of persons, places, and things which belong to the

celestial empire. The task which the "learned jesuit" undertook, in giving an account of the "new world," was arduous, and required no ordinary qualifications; in reference to it, his preface contains excellent remarks, some of which we quote, that the reader may judge if time has blunted their point.

"The business of writing voyages is not altogether so light a task as most are apt to fancy; it requires not only wit and judgment, to manage it successfully, but likewise sincerity, exactness, and a simple insinuating style; and learning besides,—for as a painter, to be a master in his art, ought to know the propriety and force of all sorts of colours, so whoever undertakes a description of the people, arts and sciences, and religions of the new world, must have a large stock of knowledge, and, in a manner, an universal genius. That is not all neither; he must have been an eye-witness of most of the actions and things he reports, he must be skilled in the customs and language of the inhabitants, he must have corresponded with those of the best fashion among them, and been frequently in conversation with their principal officers: in a word, to enable him to speak with certainty and assurance of the riches, beauty, and strength of an empire, he must have taken an actual survey of the multitude of its subjects, the number and situation of the cities, the extent of its provinces, and all the remarkable rarities in the country. I confess, indeed, this is something more laborious and expensive than to frequent the company of the virtuosi at home, or supinely tumble over the history of the world by the fire-side; and yet, after so much fatigue, travellers of all men are the least esteemed upon the force of their writings.

"There is a set of idle people that amuse themselves with what passes daily before their eyes, and are little affected with news from remote parts of the globe. 'Tis grown a maxim with others to

reject all foreign stories for fables; these value themselves upon their incredulity, and are such strict friends to truth, that they never acknowledge any. Another sort, again, throw away a book of this kind for a miracle, or some extraordinary accident, any thing out of the way (beyond their common prejudices), that they find in it, as though nature, having exhausted all her treasures upon our portion of the earth, could produce nothing uncommon elsewhere; or as though God's power were more limited in the new eastern churches than among us.

“And some there are that run directly counter to these, who inquire after nothing but wonders, satisfied only with what raises their admiration; they think all that's natural flat and insipid, and if they are not roused up with astonishing adventures, and continual prodigies, drop asleep over the best penned relation: now to humour such creatures, one had need to cast the world into a new figure, and give mankind other shapes.”

Few individuals ever enjoyed better opportunities of acquaintance with China than Le Comte. It having been his “business to run over all China,” where, from province to province, and from city to city, in the course of five years, he travelled above two thousand leagues, he was an eye-witness of almost all the scenes he describes. Besides, his extensive learning and erudition give him additional claim to be admitted as a competent witness in regard to the affairs of which he treats. Our object, in taking up this work, is not either to extol it, or to rate its author, or the community to which he belongs; but to select from it such narrations, and accompany them with such remarks, as shall serve to illustrate the present condition of the country and its inhabitants.

Le Comte and five other jesuits left France for China, early in the year 1685. They were all sent out by the command of the king, and in the

character of his majesty's mathematicians, that, by teaching these sciences, they might take occasion to promote the gospel. They sailed in the same ship with M. Chaumont, who was sent by his majesty, on an extraordinary embassy, to the court of Siam. Arriving thither, four of their number immediately took ship for Macao, one returned to France, for "a recruit of missionaries and mathematicians" for Siam, and the other, our author, took up his abode "in a convent of talapoins;" but when his friends, who had sailed for Macao, and had been ship-wrecked, returned to re-embark, he resolved to quit the convent, and to go on to China with them. Accordingly, on the 17th of June, 1687, they all sailed for Ning-po, "on board a small Chinese vessel."

Nearly every thing connected with their voyage, the rude junk, the narrow cabin, disorder among the sailors, idolatry, &c., was exactly like what was observed a hundred and forty-four years afterwards, as described in the journal we have already published. There is a notable difference, however, in two particulars;—in the first case, no *opium scenes* were exhibited; and in the latter, no attempts were made to work miracles. Le Comte speaks of the "Typhon, than which nothing is more terrible in the seas of China and Japan;" and also of the frightful appearance of an "infinite number of rocks and desert islands, through which they were obliged to pass," and of channels "so narrow, as not to exceed ten paces in breadth," and of "a pretty wide bay, in which the Chinese observe a profound silence, for fear of disturbing a neighbouring dragon." As our author has not given us the names of these places, we are unable to determine their exact situation; it is certain, however, that they are north of Canton, and are, perhaps, the identical places which the Arabians called the gates of China;—if so, then *Cant-fu is not Canton*, as has been generally supposed.

We shall have occasion to refer to and remark on this subject at another time.

One hundred and six years before the arrival of Le Comte and his coadjutors, "the missionaries of the society of *Jesus* had carried the light of the christian faith into China;" and only two years had elapsed, since Kang-he had thrown open the ports of his empire to all commercial nations, and permitted the exercise of a *free trade* to his own vassals;* besides, Pere Verbiest, president of the tribunal of mathematics, and the friend and tutor of the autocrat, had obtained from his majesty permission for the five new missionaries to enter the country; but notwithstanding all these considerations, and the fact also that Louis the fourteenth, in his "zeal for the propagation of the faith, not only honoured these fathers with the title of his mathematicians, but "gratified" them with settled salaries and magnificent presents, yet still Le Comte and his companions had no small difficulty in gaining admission into the land of the "infidels." We will give his own narration of this matter.

"It was with transporting joy we reached that land, in which we had, during so many years, ardently desired to preach the gospel. The sight of it inspired us with an unusual zeal, and the joy of viewing that happy soil, which so many good men had consecrated by their labours, we thought an ample amends for ours.

However, it was not so easy to enter, though we were so near the city (of Ning-po). China is a very ceremonious country, wherein all strangers, but especially the French, have occasion for a good stock of patience. The captain of our vessel thought fit to conceal us, and, on our arrival, we were let down into the hold, where the heat, which increased the nearer we approached the land, and several other inconveniences, rendered our condition almost insupportable. But, in spite of all precaution, we were discovered; an officer of the customs spied us, and, having taken an account of the ship's cargo, set a man in her, and withdrew to inform his master. This mandarin, who holds his commission immediately from court,

* See,—Contribution to an historical sketch of the Portuguese settlements in China. By A. L. Knt.

and is therefore much respected, ordered us to be brought before him, whom we found in a large hall, assisted by his assessors, and other inferior officers; we were waited on thither by a multitude of people, who are there more curious of seeing an European, than we should be here of viewing a Chinese.

"No sooner were we entered, but we were admonished to kneel, and bow our heads nine times to the ground, that being the custom in those parts of doing obeisance to the prime mandarin, who, in that quality, represents the emperor's person. His countenance was very severe, bearing a gravity that challenged veneration, and a dread, which increased at the sight of his executioners, who, like Roman lictors, attended with chains and great sticks, in a readiness to bind and cudgel whom his mandarinship pleased."

After a good deal of delay and vexation, caused by the commissioner of customs, and 'the viceroy, who bore as great a love to their money as he did hatred to their belief,' they were at length, with their "several bales of books, images, and mathematical instruments," on their way to Peking, where they arrived on the 8th of February, 1688. They were scarcely in sight of the capital, when they received the news of father Verbiest's death; and on entering the city they found the court in mourning for the empress dowager. When twenty-seven days were passed, during which the laws obliged the emperor to "close mourning," he immediately sent a messenger to welcome the strangers; and arrangements were soon made for an introduction to his majesty, which Le Comte thus describes :

"After a quarter of an hour's walk, (through the outer courts of the palace,) we, at length, came to the emperor's apartment. The entrance was not very splendid, but the anti-chamber was adorned with sculptures, gildings, and marble, whose neatness and workmanship were more valuable than the richness of the stuff. As for the presence-chamber, the second mourning not being over, it was still disrobed of all its ornaments, and could boast of none but the sovereign's person, who sat after the Tartar's custom, on a table or sopha, raised three feet from the ground, and covered with a plain white carpet, which took up the whole breadth of the room. There lay by him some books, ink, and pencils; he was clothed with

a black satin vest, furred with sable; and a row of young eunuchs plainly habited, and unarmed, stood on each hand close legged, and with their arms extended downward along their sides; which is looked upon there as the most respectful posture.

"In that state, the most modest that even a private man could have appeared in, did he choose to be seen by us, desiring we should observe his dutifulness to the empress his departed mother, and the grief he conceived at her death, rather than the state and grandeur he is usually attended with.

"Being come to the door, we hastened with no little speed (for such is the custom), till we came to the end of the chamber opposite to the emperor. Then all abreast we stood some time, in the same posture the eunuchs were in. Next we fell on our knees, and having joined our hands, and lifted them up to our heads, so that our arms and elbows were at the same height, we bowed thrice to the ground, and then stood again as before. The same prostration was repeated a second time, and again a third, when we were ordered to come forward, and kneel before his majesty.

"The gracious prince, whose condescension I cannot enough admire, having inquired of us of the grandeur and present state of France, the length and dangers of our voyage, and the manner of our treatment by the mandarins: *Well*, said he, *see if I can add any new favour to those I have already conferred upon you. Is there any thing you would desire of me? You may freely ask it.* We returned him humble thanks, and begged he would permit us, as a token of our sincere gratitude, to lift up each day of our lives our hands to heaven, to procure to his royal person, and to his empire, the blessing of the true God, who alone can make princes truly happy. He seemed well pleased with our answer, and permitted us to withdraw, which is performed, without any ceremony. The great respect and dread, which the presence of the most potent monarch in Asia inspired us with, did not yet awe us so far, but that we took a full view of his person. Indeed, lest our two great freedom herein should prove a crime, (for in what concerns the emperor of China, the least mistake is such,) we had first obtained his leave.

"He was something above the middle stature, more corpulent than what in Europe we reckon handsome; yet somewhat more slender than a Chinese would wish to be; full visaged, disfigured with the small pox, had a broad forehead, little eyes, and a small nose after the Chinese fashion; his mouth was well made, and the lower part of his face very agreeable. In fine, though he bears no great majesty in his looks, yet they show abundance of good nature, and his ways and actions have something of the prince in them, and show him to be such."

Arrangements had already been made, with the consent and approbation of the Emperor, that two

of the five new missionaries should stay at court, while the other three should go into the country. Le Comte was among the latter number, which gave him the opportunity of travelling six thousand miles, "up and down, through almost all the provinces." One cannot imagine, he says, what care the Chinese take to make their roads convenient; their posts are as well regulated for the conveyance of [official] letters, and you may travel as safely, as in Europe. All this, doubtless, was true in the time of Kang-he, but must now be received with some limitation.

Towns and cities have their determinate figure; they "ought" all to be square as far as the ground on which they are built will allow, so that the gates on the four sides may answer to the cardinal points, north, south, east, and west. They "are (by old custom, the common law of the land, but not always, we believe, in fact,) divided into four parts, and those again into several smaller divisions, each of which contains ten houses, over every one of which subdivisions an officer presides, who takes notice of every thing which passes in his little ward, tells the mandarin what contentions happen, what extraordinary things, what strangers come hither and go thence." This system of divisions is carried to a very considerable extent at the present day. Commencing with the provinces the series of divisions descending terminates in the fathers of families, who are responsible for the disorders and irregularities committed either by their children or servants.

Our author gives particular accounts of several of the cities of China, and describes their situation, extent, &c. He remarks at considerable length on the population of Peking, and thinks he "shall not be very wide of the truth," if he allows it to contain two millions of inhabitants. The population of China is a difficult subject, and must be reserved for a separate paper. In his account of

Nanking he gives a somewhat minute description of the celebrated porcelain pagoda, which we quote entire.

“There is without the city (and not within, as some have wrote) a house named by the Chinese “the temple of gratitude,” (paou-gan sze,) built about 300 years ago. It is raised on a massive basis, built with brick, and surrounded with a rail of unpolished marble; there are ten or twelve steps all round it, by which you ascend to the lowermost hall, the floor of which stands one foot higher than the basis, leaving a little walk two feet wide all round it.

“The front of this hall or temple is adorned with a gallery and some pillars. The roofs (for in China there are usually two, one next to the top of the wall, and a narrower one over that) are covered with green varnished shining tiles; and the ceiling within is painted and made up of several little pieces differently wrought one within the other, which with the Chinese is no small ornament. I confess that medley of beams, joists, rafters, and pinions is a singularity which surprises us, because we must needs judge that such a work was not done without great expense; but to speak truth, it proceeds only from the ignorance of their workmen, who never could find out that noble simplicity, in which consists both the strength and beauty of our buildings.

“This hall has no light but what comes in at the doors, of which there are three very large ones that give admittance into the tower I speak of, which is part of this temple. It is of an octangular figure, about 40 feet broad, so that each side is 15 feet wide. A wall in the like form is built round it, at two fathoms and a half distance, and, being moderately high, supports the one side of the pent-house, which issues from the tower, and thus makes a pretty kind of gallery. This tower is nine stories high, each story being adorned with a cornish three feet wide at the bottom of the windows, and distinguished by little pent-houses like the former, but narrower, and (like the tower itself) decreasing in breadth as they increase in height.

“The wall is, at the bottom, at least 12 feet thick, and above eight and a half at the top, cased with China-ware laid flat-wise; for though the weather has something impaired its beauty, there is yet enough remaining to show that it is real China-ware, though of the coarser sort, since it is impossible that bricks could have retained that lustre above 300 years. The stair-case within is narrow and troublesome, the steps being very high. Each story is made up of thick pieces of timber laid cross-wise, and on them a floor, the ceiling of each room being beautified with paintings, if such paintings as theirs can be called a beauty. The walls of the upper rooms bear

several small niches full of carved idols, which make a pretty kind of checker. The whole work is gilt, and looks like carved stone or marble; but I believe it to be only brick, for the Chinese are very skilful in stamping all kinds of ornaments on it, which through the fineness of their sifted mould becomes more easy to them than to us.

"The first floor is the most lofty, but the rest are of an equal height. I have told the steps, which are 190 in number, being almost all ten large inches high, having measured them very nicely, which amounts to 158 feet. If you add to this the height of the basis, that of the ninth story, which has no steps to mount thence to the top, and the cupola, the sum will be at least *two hundred* feet in height from the ground. This cupola is none of the least ornaments of that building, being, as it were, an extraordinary thick mast or may-pole, which, from the floor of the eighth story, rises above thirty feet higher than the top of the tower. Round it a great piece of iron runs in a spiral line, several feet distant from the pole, so that it looks like a hollow cave, on the top of which is placed a large golden ball. This it is that the Chinese call the porcelain tower, and which some Europeans would name the brick one. Whatever it may be made of, it is undoubtedly the best contrived and noblest structure of all the east. From its top you have a prospect of the whole city, and especially of the mountain on which stands the observatory, which lies a good league north-east and by east from it."

This long description of the porcelain tower (Lew-le ta), together with what we have already given in preceding pages,* affords a pretty correct account of the Chinese *ta*, or pagoda.—In connection with the above description Le Comte tells us about some "big bells," in Peking, cast near three hundred years ago, weighing 120,000 *lb.* each. This, he owns, is surprising, and could scarce be believed, had we not father Verbiest's word for it, who himself has exactly measured them. Bells of a moderate size are very common in the large cities of China. They are not excellent in their kind; are never, we believe, worked with the wheel and axle; and their clappers are of wood instead of iron. They are used in temples to arouse the attention of "the sleeping gods," or to call together the priests; and in the

* See pp. 167 and 221.

city watch-houses they are employed to distinguish the five watches of the night; and, if need be, to sound the alarm when fires break out, or thieves and robbers are discovered.

Of the natural features of the country our author says but little; he was pleased with the pleasant champaign provinces of the south; and delighted with the bolder and more rugged scenery of the north, than which, "the Alps and Pyrenees are much more passable; and one may properly say of China, that, where it is fine, nothing in the world is finer; and, when it ceases to be so, nothing is more horrid and frightful." China, he says, like all other countries, is divided into hills and plains, and the nature of the soil is different, according to its particular situation! The northern and western provinces bear wheat, barley, several kinds of millet, *tobacco*, peas, &c.; those of the south abound in rice. Pears, peaches, apples, apricots, figs, grapes of all kinds, pomegranates, walnuts, chesnuts, and a great many other fruits, grow here as in Europe; but generally speaking, they are "not near so good as *ours*." Of "Thee" and "Gin-sem" (tea and ginseng) he gives us no marvellous accounts. But the tallow tree, is "prodigious." "It is about the height of our cherry tree, the branches are crooked, the leaves shaped like a heart, of a lively brisk red, its bark smooth, the trunk short, and the head round and very thick. The fruit is inclosed within a rind divided into three segments, which open when it is ripe, and discover three white kernels of the bigness of a small nut. (And then) the wonder is, that this kernel has all the qualities of tallow; its odour, colour, and consistency; and they also make candles of it, mixing only a little oil when they melt it to make the stuff more pliant."

Le Comte touches lightly on the husbandry of the Chinese; describes briefly their "big ships" and huge barques; does not admire very much their art of navigation; but thinks their "knack" of

sailing upon torrents, somewhat wonderful and incredible. They do not row their ordinary barques, he says, after the European manner, but they fasten a kind of long oar to the poop, nearer one side of the barque than to the other, which they make use of as the fish does his tail, thrusting it out, and pulling it to them again, without ever lifting it above the water. This use of the oar, or *scull*, is admirable, and prevails in every part of China.

The Chinese are masters in the "matter of fishing." Their rivers, lakes, and seas abound with scaly tribes; and besides the line, nets, and ordinary instruments for taking them, they have two ways of fishing, which seemed to our author very singular and odd.

"The first is practised in the night; when it is moon-shine; they have two very long, strait boats, upon the sides of which they nail, from one end to the other, a board about two feet broad, upon which they have rubbed white varnish, very smooth and shining; this plank is inclined outward, and almost toucheth the surface of the water. That it may serve their turn, it is requisite to turn it towards the moon-shine, to the end that the reflection of the moon may increase its brightness; the fish playing and sporting, and mistaking the colour of the plank for that of the water, jerk out that way, and tumble before they are aware, either upon the plank or into the boat, so that the fisherman almost without taking any pains, hath in a little time his small barque quite full.

"The second manner of fishing is yet more pleasant. They breed, in divers provinces, cormorants, which they order and manage as we do dogs, or even as we do hawks for the game; one fisherman can very easily look after an hundred; he keeps them perched upon the sides of his boat, quiet, and waiting patiently for orders, till they are come at the place designed for fishing; then, at the very first signal that is given them, each takes its flight, and flies towards the way that is assigned it. 'Tis a very pleasant thing to behold how they divide among them the whole breadth of the river, or of the lake; they seek up and down, they dive, and come and go upon the water an hundred times, till they have spied their prey; then do they seize it with their beak, and immediately bring it to their master. When the fish is too big, they help one another interchangeably, one takes it by the tail, another by the head, and go after that manner to the boat; the men hold out long oars to them, upon which they perch themselves with their fish, and they suffer the fishermen to take the prey from

them, that they may go and seek for another. When they are weary, they let them rest a while, but give them nothing to eat till the fishing is over; during which time, their throat is tied with a small cord, for fear they should swallow the little fish, and, when they have filled their bellies, refuse to work longer."

That the Chinese language is perfectly unique is a fact, perhaps, no one would care to call in question; but that "every thing therein is mysterious," will be admitted only by those who can find mysteries in every thing. Le Comte seems to have understood pretty well the difficulties of the language, and was not wholly insensible to its excellencies; his remarks, however, on this subject are not accurate; and we "shall not be very wide of the truth," if we say the same also of his remarks concerning the books and learning of the Chinese. He questions their excellence in mathematics, but yields them the palm in judicial astrology, because they "have a knack of lying handsomely, which no nation can dispute with China." He can hardly endure their physicians, and thinks the most dangerous disorder in the land is, that every body is admitted to practice physic. In a word, he judges them mean proficient in the sciences, but allows them to succeed much better in the arts.

The French king's mathematician was a very correct observer of the manners, customs, and character of the Chinese. He avers, that, as among other people, avarice, ambition, and pleasure go a great way in all their transactions. They cozen, and cheat in traffick; injustice reigns in sovereign courts; intrigues busy both princes and courtiers; and "the desire of getting, torments them continually, and makes them discover a thousand ways of gaining, that would not naturally come into their heads." Moreover they are dexterous, laborious, and "curious to find out the inventions, and contrivances of other nations, and very apt (in a *very* few particulars only) to imitate them."

In point of morals, Le Comte regards the Chinese as having greatly degenerated. In olden times they were far more sincere, honest, and less corrupted than at present; "they were the wisest people of the universe." Their moral principles, their political rules, and their maxims of good policy, "are as it were the very soul of their government," and afford a marked distinction between the Chinese and other men! The degeneracy of the Chinese is admitted by all; but we cannot go along with our author, when he declares China to be happier in its foundation than any other nation under the sun; and asserts, that, for two thousand years after their origin as a nation, the Chinese had the knowledge of the true God, and practised the most pure morality.

To the priests of Taou and Budha, the jesuit gives no quarters. These "wretches" by their hypocritical practices abuse the credulous, and "get money out of them by magical arts, secret thefts, horrible murders, and a thousand detestable abominations, which modesty will not let me mention here." In this judgment multitudes of Chinese concur; but when he goes on to affirm that the Chinese have never *deified* their sage, and that the honours which they pay to Confucius "are not divine worship," millions of this people will dissent from him, and protest against his declaration. If the Chinese pay divine honours to any being in heaven, or on earth, or under the earth, it is to Confucius; to him they offer prayers, and sacrifices; and him too they worship and adore. It is a very prevailing opinion among the Chinese, also, that in morals, their nation has greatly degenerated, and still continues to grow worse and worse; this opinion is correct, and most evidently so in reference to their religionists.

The jesuits, while they remained in this country, always kept a watchful eye on the policy and government of the Chinese. With this subject Le

Comte shows himself to be well acquainted, and he writes learnedly upon it, expatiating on the functions of the Emperor and his ministers, on the modes of punishment, on the revenue system, army, &c.

The Emperor's authority is absolute, "and the good or ill fortune of his subjects is owing wholly to him." All officers and places of power, kings and princes "of the blood," and the *gods* too, as well as men, are subject to his will. Nor does the grave itself put an end to his power over his subjects, whom, when dead, "he either disgraces or honours (as much as if they were alive), when he hath a mind either to reward or punish themselves or their families. He makes some, after their decease, dukes; others counts; and confers upon them several other titles, which our language knows no names for. He may canonize them as saints, or, as they speak, may make them naked spirits. Sometimes he builds them temples, and if their ministry hath been very beneficial, or their virtues very eminent, he commands the people to honour them as gods."—His authority extends to language also, and *custom*, which even the Greek and Roman powers could never subdue, "is submissive and humble in China, and is content to alter and give way when the emperor commands." He can "abolish" any characters or phrases already received, or bring any new ones into use at his pleasure.

But though the emperor is clothed with such unlimited power, still there are considerations which will influence him "to govern by justice and not by passion." The most noticeable of these is this, that certain officers may tell the Emperor of his faults, provided it be in such a submissive manner, and with that veneration and respect which are due to him. This is often done; and the emperor himself sometimes, as was the case last summer, issues a proclamation, inviting plain statements of opinion, and details of abuses.

The Emperor delegates much of his authority to high courts and officers in the Capital, and to governors and other magistrates in the provinces. To these, other courts and officers are subject; yet all, both high and low, are dependent on the will of the sovereign. The governors of provinces, are kept in check, by other officers appointed from Peking; by the right which the people enjoy of petitioning the emperor in person; by spies, which the emperor "disperses up and down" through the provinces, to ascertain the conduct of his viceroys.

"They have still a further means to oblige the viceroys, and other governors, to a strict care of their charge, which expedient I do not believe any government or kingdom, though never so severe, did ever yet make use of. It is this, every governor is obliged from time to time, with all humility and sincerity, to own and acknowledge the secret or public faults committed by himself in his administration, and to send the account in writing up to court. This is a more troublesome business to comply with, than one readily imagines; for on one side it is an uneasy thing to accuse ourselves of those things which we know will be punished by the emperor, though mildly. On the other side, it is more dangerous to dissemble them; for, if by chance they are accused of them in the inspector's advertisement, the least fault, which the mandarin shall have concealed, will be big enough to turn him out of his ministry. So that the best way is to make a sincere confession of one's faults, and to purchase a pardon for them by money, which in China has the virtue of blotting out all crimes; which remedy, notwithstanding, is no small punishment for a Chinese; the fear of such a punishment makes him, oftentimes, exceeding circumspect and careful, and sometimes even virtuous against his own inclinations."

Le Comte says the Chinese soldiers continue, as they always were, soft, effeminate, and enemies of labour. Concerning the Tartars, Kang-he, "who says nothing but what is proper, as he does nothing but what is great," gave this short account: *They are good soldiers when opposed to bad ones, but bad when opposed to good ones.*—Punishments hold a very prominent place in the policy of the Chinese; for as they are liberal in their rewards, so they are severe in their punishments.

Capital punishment is inflicted by decapitation, by strangulation, and by cutting the victim into "ten thousand pieces." The most usual punishment is the bastinado on the back; when they receive but forty or fifty blows, they call this a "fatherly correction." This punishment is not accounted very scandalous; and after it is inflicted, "the criminal must fall on his knees before the judge, and, if able, bow three times to the ground, and give him humble thanks for taking this care of his education."

The introduction and progress of the christian religion in China, the manner in which it was promulgated, and the support given to it by an imperial edict, are among the last and most interesting topics, upon which our author remarks. He reviews, briefly, the accounts of St. Thomas, and the Nestorians—who are "*believed*" to have first introduced christianity into China,—and then passes on to eulogize the great leader of the jesuits, who, on his way to China, died at the isle of Sancian in the year 1552. According to Le Comte's account even Moses was not more desirous of entering the Holy Land, than was St. Xavier to carry the treasures of the gospel into China. "Moses' death was a punishment to him for his lack of faith; St. Xavier's seems to have been a reward for the abundance of his." It was he, who established upon a solid foundation all the missions in the Indies, and encouraged his brethren to attempt the conversion of China. Roger, Pasio, and Ricci, the indefatigable sons of Loyola, carried forward the enterprise of their famous leader, determined "to spend all their pains, and, if it were necessary, all their blood in this great work." We will give Le Comte's own narrative of the first endeavours of these men, in the work on which they had now entered.

"The difficulties, which the devil raised, did not discourage them. They entered one after another into the southern provinces. The novelty of their doctrine brought them auditors,

and the sanctity of their lives made those auditors have a favourable opinion of them. At first they heard them with pleasure, and afterwards with admiration. Father Ricci, above all, distinguished himself by his zeal and understanding; for he was thoroughly instructed in the customs, the religion, laws, and ceremonies of the country, all of which he had studied a long time before at Macao. He spoke their language fluently, and understood their writings perfectly; this was joined to a sweet, easy, complaisant temper, and a certain insinuating behaviour, which none but himself had, which it was hard to resist; but above all, an ardour which the Holy Ghost instills into the workmen of the Lord's harvest; all this, I say, got him the reputé of a great man and an apostle. Not but that he met with a great many rubs in the work of God. The devil overthrew his designs more than once. He had the superstition of the people, the jealousy of the bonzes, and the ill humour of the mandarins to deal with; all which violently opposed what he was about to establish. Yet he never gave over; and God gave him perseverance, a virtue very necessary in the beginning of such enterprises as these, which always meet with opposition, and which men of the best intentions in the world sometimes let fall, discouraged for want of present success to fortify their design."

After many years of "fruitless labour," Ricci had the satisfaction of seeing "many and mighty conversions in the provinces." Mandarins opened their eyes to the light; and at length, the emperor himself received and heard the "apostle," and "was so taken with" divers European curiosities and some pictures of our Saviour and the Virgin Mary, that he ordered them to be set up in an high place in his palace. This conduct of the Emperor gained Ricci the good will of all the lords at the court; and, "in spite of the opposition of some magistrates, who, according to their custom, could never deal handsomely by a stranger, he bought an house at Peking, and gained such a foundation and establishment there, as hath been since the support of all the missions in this empire." And such was the progress of the mission, that soon several mandarins began "to preach the gospel, and there were some of them who by their zeal and understanding promoted the affairs of religion as much as the most fervent missionaries."

But it was not long before this series of “triumphs” was broken; changes, sad reverses, and hot persecutions came in quick succession. The bonzes opposed them; the mandarins plotted against them; and “some Portuguese of Macao, incensed against the jesuits, resolved to destroy them in China, although with them they destroyed the christian religion there.” Weak christians were scandalized, and forsook “the faith.” Missionaries were imprisoned, were scourged, till they “died of their torments.” Amidst all these difficulties, their work still progressed; new labourers arrived; “miracles were wrought,” and the number of the faithful” was increased; till, in the 31st year of Kang-he’s reign, an imperial order was obtained, declaring, *that all the temples dedicated to the Lord of heaven, in what place soever they may be, ought to be preserved; and that we may safely permit all those who would honour this God, to enter into his temples, to offer incense to him, and to pay that worship to him, that hath hitherto been practised by the christians according to their ancient custom; so that none may, for the time to come, presume to oppose them.*

Such was the situation of the mission when our author closed his account. The scenes which have followed in the grand drama may come under review at another time. In the perusal of the book, we have found many things to admire, some valuable hints, and a variety of sensible observations; and we cannot but regret, that such opportunities, and such resources, should have been turned to so little advantage. There were, doubtless, engaged in the mission *good* men; there were certainly many zealous, devout, and sincere champions for “the faith.” But the faith for which they sought was not always—we believe it was not—the faith once delivered to the saints. While some of them doubtless, sought to extend, and establish that

kingdom which is not of this world; others most evidently, sought for a far different kingdom, and by aspiring after secular power, which as ministers of Christ, they ought to have avoided, they "themselves sapped the foundations of the fabric they had erected. Intoxicated with success, they sought too much notoriety. Laying aside that humility, which had at first recommended them to notice, they betrayed a lofty and imperious spirit. They supposed the favour of the sovereign the best security for their labours." They found such "weighty reasons" against publishing a complete version of the Bible, that it seemed a "rash piece of impudence" to attempt it. Thus they built upon the sand, and their ruin was inevitable. They have fallen; and their example should serve as a beacon to warn others off from like dangers, lest they also, meet a similar doom.

COMMUNICATIONS.

LABOURS OF THE MISSIONARIES.*—In No. 10 of the Foreign Quarterly Review there is an article on the progress of Christianity in China, introducing a parallel the labours of two bodies of men, between whom, neither in situation, nor views, can I discover many points of similitude. While passing the highest eulogiums on the courage and perseverance of the Jesuits, in their attempts to spread the knowledge of the Christian faith, the Reviewer takes occasion to speak slightly of similar endeavours of Protestant Missionaries, as though he considered the trifling labours of the one, completely overshadowed by the important results obtained by the other. It is, however, admitted by him, that the Jesuits have colored, rather highly, the pictures they have drawn of the successful results of their missions; and this, I believe, few will doubt. It may, therefore, perhaps, be well to inquire into these results, and then draw such inferences as may appear just.

* From a Correspondent.

Of all the brilliant exertions of this order, lauded as they have been, and indefatigable and sincere as they certainly were, what now remains? With the striking exception of the Paraguay missions, the whole of the regions visited by them, have relapsed into their ancient errors; and the enemy has regained the territory which seemed to be wrested from his dominion. The comparatively small number who, in China, or Japan, yet call themselves christians, or are, sometimes, so considered by European writers, have so mixed up some of the tenets of our holy religion with their own customs and modes of idolatry, that they may be said, in all but the name, to have relapsed into utter darkness. The reason of this change appears to me obvious enough: the sudden advance, and as sudden decay, of Christianity in these regions, may, I think, be traced to the simple fact that the whole of the fabric of the Jesuit missionaries was based on enthusiasm.—The gorgeous display, which always attended the outward observances of their worship, was far better calculated to attract the attention of a people, (the whole of whose ideas of a religious worship consisted of ceremonies, more barbarous, though scarcely less splendid;) than could the plain unaffected adoration of our Maker, in spirit and in truth, as inculcated by the reformed religion, which exacts conviction, full and undoubted, of the doctrines it promulgates, as essentially necessary to a belief in Christianity.

These remarks will not, I trust, be deemed uncharitable towards a body of men who, as individuals, merit the highest eulogium, and whose temporising may be excused, or palliated, when we consider the obstacles they had to encounter and the *esprit de corps* by which they were influenced, inducing them to multiply the number of their converts, trusting to Providence for their sincerity, or to their future exertions, when firmly established, for a removal of the remnants of paganism, of which they could not but disapprove. But, it must not be forgotten that the same system of proselytism, which has just been alluded to, was the grand feature of all their operations in the conquered western world: the mere avowal of the Catholic faith, without inquiry as to its sincerity, or attempt to establish more than an outward recognition of that faith, being deemed sufficient, even, when such avowal was extorted by punishment, and the fear of death.

One of the points, most strongly urged by the Reviewer is the superiority of the Catholic missionary on account of his being free from the encumbrance and cares of a family. Now, although the isolation of the one and his consequent independence of action, and greater freedom from control, be admitted; yet it may be, I think, a fair subject of dispute whether this very drawback, as it may at first sight appear, be not, in reality, an advantage which places the Protestant missionary at least on a level with his Catholic brethren. From

the notorious jealousy and dread of espionage, which present the most formidable obstacles to the admission of foreigners into the Empire of the East, he is more exempt. In all parts of the globe, he who, as Bacon expresses it, "has given hostages to fortune" is, necessarily, less suspected than he, who comes alone, and charged only with his personal safety. If, to this, we add the less cause for jealousy or suspicion on other points, regarded by all the Orientals as of the highest importance; as, also, the total absence of political intrigue which has proved the main cause of the destruction of the labours, and in later times of the very existence, of the first mentioned powerful, ambitious, and talented body, it will, I hope, be granted that (especially in a country subject to a purely despotic government) the Protestant possesses advantages peculiarly his own.

In the remarks made by the Reviewer, in depreciation of the means and objects of the Malacca College, I look in vain, for the acumen which distinguishes many of his remarks, and for the fairness which should have guided them.

It will not be conceded that because the Institution puts forth no pompous pretensions, nor claims to success, beyond what may reasonably be anticipated, it is to be looked down on, or abandoned by those, who would think their support well bestowed, if they found its object starting into and claiming notoriety. The means by which good, however ardently desired, is to be achieved, must be taken into view; and I should be much inclined to think that more real good had been effected where *one only* had been (by early instruction well grounded and thoroughly understood) weaned from the idolatry of his country, than where numbers from enthusiasm, or a mere worldly motive, abstained, for a time, from their own, miscalled, acts of devotion, to go through the forms and observances of christians, while their hearts remained unconverted. A convert, in early life, is ever the most zealous and the most sincere. If, in addition, we consider the advantages gained through his education, and the intimate knowledge of his countrymen which he, of necessity, possesses in a far greater degree than a stranger would even hope to attain, the superiority of such an Apostle to the heathen, over all others, will be manifest.

When this subject is examined fairly, in its various bearings, the prospect of ultimate success, even though that success be but gradual, will not appear so totally against the members of the Protestant church, or so comparatively unimportant, as the Foreign Quarterly Reviewer has been erroneously led to suspect, and so unhesitatingly and, I think, unadvisedly, given to the world.

THE REMARKS of our correspondent seem to us very just and candid; in most of them we entirely concur, and could wish

that, on some points, they were more extended; and we are not the less willing to give them a place in the Repository, because we suppose them to be from the pen of a member of the Catholic community.

It is some time since we read the article in the Quarterly; but if we are right in our recollection, the *real* object of the Reviewer, not indeed his ostensible one, was to detract from the missions of the protestant churches, generally, as they are managed at the present day; and though evidently no friend to the jesuits, or even to the catholic community in general, yet he was willing to elevate them, if by so doing he could throw into the shade those of an opposite character. Hence he attempts a comparison where no similitude exists. He tasks himself to show up the "meritorious" achievements of the jesuits, in carrying their operations into the very heart of the Chinese empire, and of "preaching the gospel in the very teeth of the dumb idols;" he extols the zeal and indefatigable labours of Ricci, Schaal, and others, bishops and vicars; makes honourable mention of the royal and private charity "which they enjoyed; counts the thousands and tens of thousands of their converts—but, concerning the history of the protestant, "the story is soon told," or in other words, "there is nothing to say."

There is no better way to determine the value of any system, than by observing its legitimate effects, both immediate and remote. So our correspondent, in order to ascertain the true character of the Catholics in China, thinks it best to inquire into the results of their labours. From the fact that so little remains of all their works, he argues, fairly, that there was a defect in their system. This, however, should be guarded; for we might ask, what now remains of the seven churches, and of others established by the apostles themselves. In reasoning on this subject we should keep constantly in mind, that man in his present fallen state, is always, until "created anew," inclined to depart from God. But this touches only *a part* of the difficulty. Why have not England and Scotland relapsed? The gospel once had no better footing in the British Isles than in China; and with intellectual furniture, and every kind of apparatus for the multiplication and extension of knowledge, men were never better furnished than were the early missionaries to this country. Where then was the defect? Was the zeal of the missionaries too great? Were their advances too rapid? Were conversions more sudden and frequent than when Paul and Peter preached? The jesuits, and their coadjutors, forgot that their warfare was a spiritual one,—or rather, ought to have been such; and hence they threw aside "the sword of the spirit, which is the word of God," armed themselves with carnal weapons, and their hosts were suddenly overthrown.

We have no objection to enthusiasm in religion, any more than in mercantile, or in any other, affairs; provided, nevertheless, it be of the right kind, is according to knowledge, is only

the vigorous exercise of an impassioned mind, panting for the attainment of high and noble objects, like those which concern man's immortal destiny. *This* is not only allowable, but it is indispensable to great attainments. Sincerity also is necessary. It is not enough, however, that a man be *sincere*, as the word is often used. Paul was as sincere, and as hearty before, as after his conversion; he *verily thought* himself in the right, when he was actually wrong. But all this sincerity did not render him guiltless; neither could it make the jesuits virtuous men.

When our correspondent comes to speak of sincerity as "the plain unaffected adoration of our Maker in spirit and in truth," and of the conversion of the "heart," on the one side; and on the other, of the system of proselytism, and the outward recognition of the faith prompted by fear of punishment, and even death; we then have the subject in plain terms, and see not a parallel, but rather *a contrast*. We do not doubt that there were good men among the jesuits, and those who laboured with them in China; great numbers of them died for their religion; and, if among all that was wrong in their conduct and views, "we can discover spirits so pure and elevated as those of Fenelon and Paschal, we think, there is great reason to believe, that the commanding features of the revealed religion, rendered doubly impressive by their novelty, might produce the most salutary effects on their converts." But they failed where *all* are in danger of failing; they failed in giving to those who were perishing for lack of vision, the *pure light* of revealed truth—the HOLY BIBLE; and, consequently, they failed to employ the best possible means for inducing their pupils and others within their influence, to exercise repentance towards God, and faith in Jesus Christ, and of establishing them on that rock that can never be moved. Had Verbiest, instead of furnishing for his Majesty 300 pieces of artillery, opened the batteries of the press; had he removed the "weighty reasons" for not publishing, what *Jesus* has commanded his followers to publish, and distributed freely and extensively, through all the provinces of China, the word of life; then, doubtless, a foundation had been laid, and a superstructure raised, more strong and enduring than the everlasting hills, against which neither imperial edicts, nor the "gates of hell" could have prevailed.

As a general rule, and one which should have but *few* exceptions, the missionary should, we think, be one who has "given hostages to fortune."—The advantage of early instructing heathen children in the Scriptures, cannot be over rated. We pin our faith on no man's sleeve. When we recommend the Bible, we do it on the convictions of our own hearts; nevertheless we are willing to back our opinion by the testimony of such men as Bacon, and Milton, and Hale, and Boyle, and Locke, and Sir William Jones.

Lord Bacon says; "There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

John Milton, the immortal poet.—"There are no songs comparable to the Songs of Zion; no orations equal to those of the Prophets; and no politics like those which the Scriptures teach."

Sir Matthew Hale.—"There is no book like the Bible, for excellent wisdom, learning, and use."

The Honourable Robert Boyle.—"It is a matchless volume; it is impossible we can study it too much, or esteem it too highly."

John Locke.—To a person who asked this profound thinker, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian Religion, in the full and just extent of it, he replied, "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its Author, Salvation for its end, and truth, without any mixture of error, for its matter."

Sir William Jones.—The following words were written with his own hand in his Bible:—"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Beyond all controversy, the Bible is the noblest instrument that can be employed, not only for moral, but for *intellectual* cultivation. For personal and national defence also, it is better than swords and ramparts. But language fails us on this subject; we can find no terms which will express the greatness of its value; and we can only say, that all other books of history, philosophy, and politics, are poor indeed, and worthless in comparison with the living oracles of God.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives—but borrows none.

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine,
With beams of heavenly day.

THE BUDDHISM OF SIAM.*—Buddhism appears, of late, to have attracted, very much, the attention of Scholars in Europe. Though this far extended superstition is found, in the several countries which have adopted it, under a variety of forms and local peculiarities; yet there are certain general characteristics which render it at all times easily recognizable, as originally the same, in all countries where it has prevailed. But to trace its nature from the works, almost innumerable, which have been written on Buddhism, in the Bali or Pali language, is perfectly impossible: for with no religious creed has such extravagant and incomprehensible language been employed, in the delineation of its dogmas,—language which can convey to the reader's mind nothing but confusion. So long, indeed, as these voluminous writings confine themselves to the delightful regions of Magadha or South Bahar, (the birth place of Budha), they are intelligible; but as soon as they ascend to the celestial regions, and the Budhistic paradise,—or launch into the unfathomable depths of the metempsychosis, and the innumerable *Kalpas*, the reader is lost in a chaos of unmeaning words, or of the grossest absurdities.

The 'restorer of the peace and happiness of mankind,' in Siam is Sommona Kodom, who is said to have been born at Ceylon, or Lanka, as their sacred books call it. This individual was the founder of Buddhism in Laos, Camboja, and Siam. Whether he was a disciple of Budha himself, I have never been able to make out. His life is described as a series of the most benevolent actions;—he bestowed alms upon all who asked them; and he even went so far as to kill his own family, in order to feed the priests. Not satisfied with these outward actions, he practised habitual mortification of his body by fasting and prayer; whereby he acquired a fame for sanctity, and great renown amongst all his cotemporaries. In consequence of this great sanctity, he obtained power to work miracles, and to assume whatever size and stature he pleased. At one time, he appeared a mighty colossus; at another, he became so diminutive as scarcely to be perceptible. Things past, present, and to come, were all open before him. With the swiftness of thought, he could transport himself from one place to another. Great were his exploits,—incontrovertible his power! But, after the performance of so many great and wonderful actions, he died in a fit of anger, for having eaten pork. After death, he advanced to the highest state of happiness,—*annihilation*, while at the same time he remains the great benefactor of all that moves on earth. Another Sommona Kodom is yet to come, who will perfect the work of his predecessor, and restore eternal peace; after which all will move on, in unceasing metamorphosis, till the whole be swallowed up in annihilation.

* By Rev. Charles Gutzlaff.

Such is the hero of Siamese *Budhology*. His votaries are very numerous. They have taken possession of the fat of the land. They live in a state of celibacy. Their houses, not dissimilar to cells, are built in the neighbourhood of their temples or pagodas. The greater part of the day they spend in idleness; but towards evening, as the sun goes down, they assemble to recite their vespers. The dawn of the morning calls them to the exercise of their mendicant functions; when they are accompanied by their disciples, carrying a large bason for the reception of food. They stop before every house, and receive from the inmates boiled rice, vegetables, and meat. With these supplies, they hasten homewards. As the food they receive is more abundant than they themselves can consume, they feed, with the remainder, poor people and animals. Being the only instructors of youth, they usually have some boys as their pupils, who, at the same time, act as their servants. The houses built for these priests, or *talapoys*, are far better even than those of the inferior nobility. Thus, while nominally they have retired from the world, and renounced its pleasures, they are in reality far more comfortable than those who continue in the exercise of worldly business, labouring for such a numerous host of idlers.

Priests are present at all the religious ceremonies of the Siamese. They also repair to the houses of individuals, to recite prayers, and to initiate children into the duties of the world—which is considered a peculiar ceremony. In all respectable families, there are, at stated periods, a species of prayer meetings, or domestic services. On these occasions, a talapoy attends to recite prayers: which he reads, in a monotonous singing tone, from a Pali work. During this time, his auditors all remain in a kneeling posture. When he perceives that they have become tired and drowsy, he ends the service; and is then regaled with food; after which the assembly disperses. But the principal duty of a talapoy is to learn the Pali language. A few only acquire such a knowledge of it as to *understand* even the easiest works which it contains. The major part are satisfied when they can *read* it fluently.

The Siamese *nuns* are generally old, decrepit females, who act as the servants of the talapoys. They are treated with very great contempt, and do not exercise any religious functions.

The vows of a talapoy are not binding. He may enter, leave, and re-enter the priesthood, at pleasure. Those, however, who have attained a high rank in the priesthood, find it difficult to leave their elevated stations, and descend again to the commonalty. On account of the great sanctity which attaches to the life of a priest, all the male population enter the priesthood, for a time; nor are even the princes exempt from this duty. As may be supposed, these novices are not very exact in the performance of the duties required of them. And after having learned a little Pali, they enter again into

the world. A talapoy is not amenable to the laws. If he has committed a crime, he must be secularized, before he can be punished. Even the king is required to pay his respects to these hierarchs, and to hear their exhortations, in the most humble posture.

A few of the maxims to be observed by the Siamese priesthood are here subjoined.

“Dig not the earth whereby that element is greatly insulted; which should rest undisturbed.”

“Neither sit nor sleep in so high a place as that of your superiors.”—The principal etiquette of the talapoys, as well as of the whole nation, is in the manner of sitting. Inferiors must crouch down before their superiors, which the latter occupy the first and most elevated seat.

“A talapoy who rides on a horse or an elephant, or who is carried in a palanquin, sins.” He must avoid being burdensome to either beast or tree.

“A talapoy, who eats any thing that has life, sins.” Even the kernels of fruits are included in the catalogue of prohibitions. The priests themselves cannot boil rice, for the grain is said to have life. Hence it is either given to them boiled, or their servants prepare it for them.

“A talapoy, who uses shoes that cover his heels, sins.” Hence they wear sandals.

“A talapoy, who does not eat with crossed legs, sins.” This is their general mode of sitting, as well when reciting prayers, as when—in the state of apathy which their law directs them to attain to—they are engaged in religious contemplations.

REMARKS ON THE COREAN LANGUAGE.*—The civilization and literature of the greater part of eastern Asia originated in China. In China, first, characters were formed to express ideas; in China sages and lawyers lived and taught; and from China, the other nations received their civil institutions. Corea, Japan, the Lewchew islands, Cochinchina, and Tonquin were successively reclaimed from barbarism. When these several nations adopted the Chinese mode of writing, they introduced also the original sounds of the characters; but as their organs of speech differed widely from those of the Chinese, they were either unable to pronounce them correctly, or they confounded them with similar sounds in their own

* By Rev. Charles Gutzlaff.

language, which were more familiar to their ears. We find, therefore, a great variety in the pronunciation of the Chinese characters, among all the nations who have adopted them as their medium of writing; yet, even in this variety, there is a striking analogy with the pronunciation of the Chinese character in the Mandarin dialect, which is the true standard.

The more literature advanced, the more common the use of such phrases in the colloquial dialects became. Thus, though the spoken languages of the nations by whom Chinese characters were adopted, at first widely differed from the Chinese, yet they gradually became assimilated,—just as, by the adoption of Latin words and phrases among the barbarians who overthrew the Roman empire, their native tongue was gradually changed into a latinized jargon or *patois*. Nevertheless, the Chinese characters, when merely read over, were unintelligible to an illiterate native, unless properly explained in his native tongue; though the sounds were not entirely foreign to his ear. Thus two languages arose, one merely expressive of the sounds of the written characters, the other expressive of the ideas uttered. For the latter, the natives of the respective countries, above-named, invented alphabets, strictly adapted to their own organs of speech.—These general remarks apply fully to the Corean language.

Though the majority of the inhabitants know how to read the Chinese written language, they have, nevertheless, for greater convenience, adopted an alphabet suited peculiarly to their own tongue, similar in theory to the Japanese syllabic system. The formation of the alphabetic characters is extremely simple, but at the same time very ingenious.

There are fifteen general sounds or consonants; which, with their characters, are, ㄱ ka, ㄴ na, ㄷ ta, ㄹ nal, ㅁ mah, ㅂ pah, ㅅ a, (or gna),

ㅈ tsha, ㅊ cha, ㅋ k'ha, ㅌ t'ha, ㅍ p'ha, ㅎ ha, ㅅ wa. These fifteen being joined, as initials, to the vowels and diphthongs, form a syllabary of one hundred and sixty-eight different combinations. The following are the eleven vowels, viz. ㅏ a, ㅑ ya, ㅓ ö, ㅕ yö, ㅗ oh, ㅛ yoh, ㅜ oo, ㅠ yoo, ㅡ ü, ㅣ e, ㅐ ä. The consonants appear often to change their pronunciation, considerably; and the vowels sometimes do the same, but more slightly. This is generally, if not at all times, for the sake of euphony.

The Korean language, like all the languages of eastern Asia, has neither declension nor conjugation. It agrees exactly with the Chinese, so far as regards position, as a substitute for inflection. The pronunciation of the Chinese characters has been so completely mixed up with the original language of the country, that the present spoken language consists in great part of composite words, in which the words of both languages are united to express one single idea. Hence the language is extremely verbose. At first sight, it appears to differ widely from the Chinese, and to bear a greater resemblance to the Mantchou, but on nearer inspection, the reverse is found to be true. The Chinese has been so thoroughly interwoven with it, and so fully moulded according to the organs of the natives, that one may trace the meaning of whole sentences, after having been somewhat accustomed to the sounds wherewith the natives read the Chinese characters.

The resemblance between the Korean and Japanese languages is very striking. The Koreans study euphony to excess, and often omit or insert a letter to effect it. We may call the Korean a very expressive language, it is neither too harsh nor too soft. The Chinese language is sometimes unintelligible to foreigners, because it contains a great many sounds, which are only half pronounced; while the Korean is full and sonorous, and may be easily

understood. The Coreans confound, interchange, and transpose the letters *l*, *m*, *n*, and *r*. As they are a very grave people, they pronounce their language with peculiar emphasis. Their language is expressive, not on account of the great number of ideas which they can convey through this medium, for the natives are poor in thoughts, but because of its sonorous nature. We meet in it all the terms for abstract ideas which the Chinese language contains; but for many of those ideas, they have nothing more than the sound of the Chinese characters, and not an original word.

It is remarkable, that not only the Chinese, but also the nations who have received their civilization from them, have taken the utmost pains to cultivate the Chinese language. To encourage the study thereof, it has been made a duty, incumbent on all who aspire to literary honours, and thereby to offices in the government, to know that language thoroughly. This seems to be no less the case in Corea, than in the other *Chinese language* nations; and hence it is that the Chinese character is so generally understood in a country, which, in civilization, is far inferior to China, as it is also to Japan.

We have not been able to ascertain whether there exists, among the Coreans, a variety of dialects; this we can only *suppose* to be the case from the nature of their language. We endeavoured to obtain some native books; but in this we failed; and indeed, we were not allowed even to have a sight of them. The books which have, by way of Japan, fallen into the hands of Europeans, are almost the same as the Japanese; and are interspersed with explanations of the most difficult passages.

The Coreans with whom we came in contact were acquainted with the Chinese classical books; and this seemed to be the extent of their knowledge; hence we may very safely conclude, that the Coreans possess scarcely any works, except those which they have received from China.

MISCELLANIES.

UNIVERSAL PEACE.—Mr. Editor; as you avow yourself a friend of peace; and, as you are, I trust, a soldier of the Prince of Peace; I beg leave to recommend to the perusal of your readers a sermon intended to prove, from the word of God, that a period of our world will arrive in which *Universal Peace* shall prevail among all nations. This sermon is the sixth in a volume of discourses, by the late Dr. Bogue on the Millennium. He rests his proof, of course, on the Divine Testimony. To those who object, "how can these things be?" he opposes simply this reason, "The mouth of the Lord of Hosts hath spoken it."—They shall beat their swords into plough shares and their spears into pruning hooks: nation shall not lift up sword against nation; neither shall they learn war any more."

Whence come wars and fightings? From men's lusts and passions, pride, anger, covetousness, revenge, &c. But the Gospel when understood, believed, and practised, makes men humble, just, patient, forgiving, contented. Suppose then the principles of the gospel universal, that which is now regarded as an impossibility would follow as a natural consequence; and the class of fighting Christians would become extinct.

S. H.

ANGER, *indignation, hatred, and revenge* are words of rather ominous import. We mean, at present to make a few remarks on the first. *Anger*—according to Locke, as quoted by Johnson—is "uneasiness or discomposure of the mind, upon the receipt of any injury, with a present purpose of revenge." The etymology of the English word *anger* is not well ascertained. Some think it from the Latin *ango*, "constrained, vexed." Or from the Greek, *orge*, meaning, "to *desire eagerly or earnestly*;" for, says Theodoret, the angry person *eagerly desires* to be revenged of his enemy. Aristotle says, "*anger* is vehement desire accompanied with grief." The Stoics defined it, "a desire of punishing him who seems to have hurt us in a manner he ought not." The Latin etymologists derive their word for anger, from *urendo* "heat and burning." The Hebrews, from breathing strongly and quickly; snuffing with the nostrils, &c.; because in *anger*, animals, both brutes and human beings, are much affected in their breathing. The

common expression in Chinese for becoming angry, *etiz*: sang ke, "producing breath," has the same allusion, as the Hebrew, to the effects of that passion. For anger, the Chinese also use the word *noo*, which has a different allusion. According to the imperial Dictionary, the character is composed of a *cross-bow* and *heart*; because, it says, in anger, the eyes and face are distended like a bent bow; and it is then the *heart* should regulate the passions.

Confucius in the *Chungyung*, or constant medium, makes *noo*, *anger* or *displeasure*, the opposite of *he*, *satisfied*, *well-pleased*. And in this connection, *anger* is no more a vice than its opposite, being well pleased. It is in this sense that *anger* exists in *virtuous* minds. The definitions given by Loeke and the Stoics describe anger in a malicious mind. And, no doubt, all the natural passions differ in their exercise according to the state of mind, whether virtuous or vicious, of the agent. Our blessed Saviour himself looked round on a number of philosophical cavilers, with "*anger*, being *grieved* for the hardness of their hearts." (Mark 3. 5.) But *anger* is a passion so easily carried to excess, to the injury both of one's self and others, that it is very difficult to "be angry and not sin." (Eph 4. 26.)

Some there are, indeed, who seem to think that a Christian should never be angry. Liberal sceptics especially think that he has betrayed his own cause, when he expresses displeasure or indignation against the enemies of Divine Truth. They assume that Christian meekness and humility, require the extinction of anger. They wish to treat Christianity as a mean-spirited imbecile superstition. And hence, often, instead of replying to the arguments of their christian opponents, they begin to lecture them on their temper—their want of meekness: and, indeed, every one who is "reproved sharply,"—or even bluntly and softly—does not easily yield. Still it is the Christian's duty to be displeased with all vice and impiety, and to bear his testimony in distinct and pointed language against them. But in all this, there should be no *desire of revenge*. No! far from it. The only revenge he should seek, is to see the repentance and salvation of his fellow sinners.

Dean Stanhope says, "Anger is a passion which is capable of serving excellent purposes, when managed with sobriety and discretion; and which the honor of God, the reverence due to the laws, the love of virtue, or the protection of good men may make not only innocent, but necessary and commendable. Thus Moses was exceedingly provoked, and his 'anger waxed hot' at the molten calf which the Israelites had made, to dishonor God and themselves in the wilderness. And our blessed Saviour, the perfect pattern of meekness and patience, is said not only to have been grieved, but to have looked upon the pharisees with anger, because of the hardness of their hearts." (Mant's Bible.)

Scott, the Commentator, says on this passage,—"Our Lord's anger was not only not sinful, but it was a holy indignation, a perfectly right state of heart; and the want of it would have been a sinful defect. It would shew a want of filial respect and affection, for a son to hear, without emotion, his Father's character unjustly aspersed. Would it not then be a want of due reverence for God to hear his name blasphemed without feeling and expressing an indignant disapprobation?" It is here, we apprehend, that christians are, generally, defective. They are quick enough to feel what crosses their own humours, or hurts their own persons; and are too soon made angry on such accounts; while they can witness with indifference the conduct of the wicked, or hear without indignation the language of the impious. A book that amuses in some parts, though filled with irreligion and impiety in others, will be spoken of even with complacency. In such cases the want of feeling a righteous indignation does not speak much in favour of the state of one's own heart. It is then, however, that there is the least danger of sinful anger; or, as Matthew Henry quaintly expresses it,—“The way to be angry and not sin, is to be angry with nothing but sin.”

Although we have written so much in favour of anger, that has a just cause, is not carried to excess, nor continued too long; we are not insensible of the evils of an irascible temper. We quote with reverence that the Almighty is angry with the wicked every day. (Ps. 7. 11.) But yet he is *slow to anger*, and of great kindness. (Joel 2. 13.) And it is written, “He that is slow to anger is better than the mighty.” (Prov. 16. 32.) “He that is soon angry dealeth foolishly.” (Prov. 14. 17.) Anger resteth only in the bosom of fools.” (Eccl. 7. 9.) “A bishop must not be soon angry.” (Tit. 1. 7.) “Whoever is angry with his brother without a cause, is in danger of the judgment. (Math. 5. 22.)

Chinese moralists dissuade people from violent and boisterous anger,—when the face becomes “red as fire, and the mouth and tongue are loud as thunder,”—because of the evil it does to the person himself, his dignity, and his bodily health; and because of the mischief it often occasions to others. European physicians admit that the unhappy influence of anger, on the biliary and hepatic ducts, is quite surprising. Violent anger has a great tendency also to excite enormous hemorrhages, and is extremely pernicious both in men and women. The Chinese consider it injurious to the liver. And as Europeans suppose it lays the foundation of calculous concretions; so the Chinese imagine it occasions the formation of carbuncles. And, during our stay in China, we have often heard of death being the result of violent and protracted fits of anger. We would therefore conclude by saying, by all means avoid causeless anger; be not angry for slight causes; and be not “soon angry” for any cause.

RELIGIOUS INTELLIGENCE.

PENANG.—Of the religious condition of Penang, a friend who has long resided on that island, says, “it is a land of darkness, and apparently a barren waste. We have many difficulties and discouragements to meet. Satan seems to reign triumphant in the hearts of the various inhabitants around us. Nothing but the almighty power of God can make the means of grace effectual to their conversion. May the divine influence of the Holy Spirit descend in copious showers on these desolate fields, that the people who sit in the regions and shadow of death may rejoice.”

After giving this dark picture, our friend proceeds to notice the interest, which the government and some individuals have manifested, in the measures that have been adopted to improve the character of the native inhabitants. For about thirteen years, schools, both for Malay and Chinese children have been opened; and one of them has been kept in an idol's temple. The Holy Scriptures, as well as many other books, have been put in circulation.

The good, which foreign residents in the East may do, by countenancing and supporting schools and the circulation of books, is very great. This subject has been overlooked, and greatly neglected, though it is

one of much importance. It certainly should, and we wish it might, receive greater attention.

SANDWICH ISLANDS.—The first christian teachers, who went to the Sandwich Islands, were instructed by those who sent them forth, “to aim at nothing short of covering these islands with fruitful fields, and pleasant dwellings, and schools, and churches, and raising up the whole population to an elevated state of christian civilization; also to introduce, and get into extended operation and influence among them, the arts, institutions, and usages of civilized life and society; above all, to convert them from their idolatries, and superstitions, and vices, to the living God.” Thirteen years have not yet passed since these men entered on their labours; then, it was difficult to find a people in a lower state of degradation; they were without letters, and all the comforts of civilized life; now, they have books, schools, and written laws; churches have been built, useful arts and institutions introduced; and they are taking rank with the civilized and christian nations of the earth.

Our latest accounts from the islands are to Sept. 16th; by which we learn, that the various improvements which have

been commenced, continue to progress; and that a deputation had been sent to the Marquesas, and the Society islands, with a view to promote benevolent operations there. The reinforcement arrived at the islands on the 17th of last May; the annual meeting of the missionaries was held immediately afterwards; fifty-two were present, five only being absent. At the solemnities of the sacrament, 4000 natives were present, of whom 300 were communicants, and partook of the sacred emblems of our Lord's death. Kaahumanu, regent, died on the 5th of June; her biography, it is expected, will be published.

In regard to the charges which have been brought against the missionaries at the Sandwich and South sea islands, by Kotzebue and others, we are glad to see the mild, candid, and completely triumphant vindication which has been published by Mr. Ellis.

BOMBAY.—We have letters from Bombay and Belgaum to about the middle of last Aug. From one dated at the latter place, we have interesting particulars concerning the progress of truth at Poona. Not long ago, the government would not admit missionaries into that place; and a quantity of tracts, which were sent thither for distribution, were "seized by the magistrate there, and forwarded to the government at Bombay, who wrote to the missionaries, prohibiting their sending any more. The persons, who took the tracts for distribution were marched out of Poona under guard."

Now, there are two missionaries seated in that very place; others are at stations more in the interior; and still others, at other places in the vicinity; "and within the last two or three years several missionary tours have been taken in various directions; the tidings of salvation proclaimed in the name of the Lord Jesus, and portions of Scriptures and Tracts widely distributed. Thus the good seed of the everlasting Gospel has begun to be sown in these parts, and means are using daily, for the still more general diffusion of the knowledge of christianity.

"It remains for us to persevere in labour, and to be earnest in prayer for a blessing from above, so that the seed may take root, spring up, and bear fruit to the glory of God in the conversion and salvation of immortal souls. He who has thus opened a wide field for labours, removed every obstacle to the free communication of his word, who has raised up and sent forth labourers into the field, doubtless, can and will, in His rich mercy, and by the power of his Spirit, cause the work to prosper. "His holy word sent forth, shall fly the spacious earth around; and every soul beneath the sky shall hear the joyful sound." —Yes; not only *hear*, but the idols shall be banished—they shall be cast away as unprofitable things. Idolatry shall be abolished, and all the inhabitants of the earth shall come under the dominion of Christ, and unite in ascribing to him power, glory, and crown *Him* Lord of all."

LITERARY NOTICES.

THE CATECHISM of the Shamans; or the laws and regulations of the priesthood of Budha in China; translated from the Chinese original, with notes and illustrations. By CHARLES FRIED. NEUMANN. 8mo. pp. 152. London; printed for the oriental translation fund, and sold by J. Murray, &c. 1831.

THIS work is dedicated to Sir George Staunton, Bart. "with profound respect and esteem" by the translator. Sir George is, we believe, one of the most persevering patrons of Chinese literature in Great Britain. And we have heard that he is particularly attentive to continental poor scholars in general, and to sinologues in particular. Of our friend Neumann, too, we cannot but speak in the language of unaffected respect and regard: although we cannot praise him for perfect accuracy, nor yield entire submission to all his German theories. We remember him very well, and always enjoyed his discursive conversation on all subjects, excepting "*peculs* and *catties*," to which he had a great aversion. We avow ourselves Neumann's friends, but that shall not prevent our telling him, and the world, (we mean the Chinese reading world—a very

small portion of mankind,) what we think of his "Cateclísm."

In the first place, we object that he has not told us what, in the original, is the name of the book he has translated. We looked over his pamphlet, as critics do, once, and again, and a third time, and after all could find no native name to his catechism. We found, very easily, what he calls "The Breviary of the Shaman," because he gave the name of it both in Chinese and English, "Shamun jih jung;"—but here, as well as in many other places, he is careless and erroneous in his Chinese spelling; his *jung*, should be *yung*; and in other places, his *chung* should be *chiwang* &c. &c. However these are little faults. We have, by search found out his original, the name of which is Sha-me leuh e, yaou leoh, "an epitome of the most important prohibitions and regulations for Shamans." Our copy is the *Chung kan*, a new edition; and it contains, *tsang choo yuen ke so yen*—"additional comments, with minute explanations of the causes and rise of things" (or phrases).

This is probably the same edition that the Professor had; but why he has called the *ten* prohibitory precepts, and *twenty-four* regulations for personal

conduct,—intended, as is said in the book itself, to give dignity and inspire respect,—“*A Catechism*,” we do not know. There is nothing of the catechetical form in the composition. Indeed, we have never seen that form used in any Chinese book. The ten precepts in Mr. N’s translation are thus arranged.

1. Thou shalt not kill any living creature.
2. Thou shalt not steal.
3. Thou shalt not be lewd.
4. Thou shalt not do wrong by thy mouth.
5. Thou shalt not drink strong liquors.
6. Thou shalt not perfume the hair on the top of thy head; thou shalt not paint thy body.
7. Thou shalt not behold or hear songs, and pantomimes, and plays; nor shalt thou perform thyself.
8. Thou shalt not sit or lie on a high and large couch.
9. Thou shalt not eat after the time.
10. Thou shalt not have in thy private possession either a metal figure (an idol), or gold, or silver, or any valuable thing.

Such is the Decalogue of the Shamans! The original expressions are more simple than the translation of Mr. N. He has, unnecessarily, added *thou* to each interdict to make it read like the Decalogue of Moses: as in other places, he very erroneously applies christian names to what differs materially from the christian sense, and so blinds his own understand-

ing, and throws dust in the eyes of others, to give colour to his own sceptical theories; such as that, all religions are alike; and to the philosopher all are equally untrue. In this way he uses, Scripture, church, clergy, &c.; and says first, that Buddhism is like Roman Catholicism; and next, that it is the Lutheranism of the Hindoo church; whilst another Indian sect, is its Calvinism; and a third its Socinianism. He might, with as much philosophical accuracy, say that every brute biped is like man, because it has feet, and body, head, eyes, mouth, and ears;—which certainly indicate a great deal of similarity. How can a system which talks of Deity as being “*nihility*,” “a something-nothing, or a nothing-something,” &c., be compared to any thing either Jewish or Christian!

The Chinese wording of the first five interdicts is thus;

1. Puh sha sang, “Do not kill sentient beings.”
2. Puh taou, “Do not steal.”
3. Puh yin, “Do not marry.”
4. Puh wang yu, “Speak not falsely.”
5. Puh yin tsew, Drink not wine.

The third, interdicts to the Shamans all sexual intercourse; and these precepts are for the priests, and not for the people, therefore Mr. N’s translation is wrong. The word he has translated *lewd* is explained as we have now given it. The Confucianists often laugh at the Buddhists for interdicting marriage; which seems to have induced the commentator to add

a note, saying, that this third precept does not apply to those who live at home, in the same sense. It only interdicts those not included among wives and concubines. The fourth interdict forbids, not only saying what is false, but also all bad language calculated to corrupt or injure others; scolding, tale-bearing, &c.

The twenty-four "insipid regulations," as Mr. Neumann calls them, which form the second Book of his catechism are divided into sections which are numbered. We subjoin the heads of the chapters,—“intended to give dignity and inspire respect.”

1. Respect to be paid to the great Shamans.
2. Duties to a teacher (or Guru).
3. On going out with a master.
4. Behaviour in public, and
5. At the public table.
6. Concerning the performance of worship.
7. On hearing the law.
8. On studying the sacred Books.
9. On entering the halls of a monastery.
10. Concerning behaviour, on entering the hall for worship.
11. On the transaction of business.
12. On bathing.
13. On entering a privy.
14. On sleeping
15. On sitting round a fire.
16. On behaviour in the sleeping room.
17. On visiting a nunnery.
18. On going to people's houses.

19. On begging for food.
20. On going among the multitude.
21. On going to the market.
22. In nothing, to act for one's self, but to ask permission.
23. On going to a distance or travelling.
24. Concerning utensils and vestments.

Under these twenty-four heads or chapters are many things silly, trivial, mean, and disgusting; neither conferring dignity, nor respectability on the contrivers or performers. Such as;—you must not call a great Shaman by his name; you must not listen by stealth to a great Shaman explaining the law; you must not speak of his faults; you must not sit, but rise up when you see a great Shaman passing by; you must not enter the master's door without thrice making a noise by smacking your fingers; you shall look upon a Hoshang priest as if you saw Budha himself; when you wash your face you must not use much water; you must not blow your nose, nor spit in a temple, in clean rooms, or on the clean ground, or in clean water; you must not laugh much; if you do laugh aloud or yawn, you must hide your mouth with your sleeve; must not form a friendship with a young Shaman boy; whenever you close your hands in prayer you must not let your ten fingers be in disorder; must not put your fingers in your nose; when hearing the law, you must not spit nor cough aloud; you must not blow the dust off the sacred books with your

breath; for in the first place, the breath stinks; and in the second place, it shews want of respect; you must not study books of divination, of physiognomy, of medicine, of drawing lots, of astronomy, of geography, of charms, of alchemy, or any magic arts; you must not study poetry; you must not take hold of sacred books with dirty hands; before sacred books you must consider yourself in the presence of Budha, and not joke or laugh.

Such is a specimen of this religion of reason, and the rules of a Shaman Monastery. We will not conduct our readers to the bath, and some other places alluded to above, in the heads of chapters.

Prof. N. has, in general, given the sense of the original; we have observed a few places, however, where he has mistaken it. As for example, in page 109, on hearing the law, the original reads, Puh tih we hwuy, ching hwuy; juh urh chuh kow, "you must not when you don't understand, say you do understand; and what enters the ear, (instantly) utter with the mouth." This Mr. N. translates, thus, "All that enters into your ear, shall not indiscriminately pass out of your mouth; you shall not say what should not be stated before the congregation." Here the sense of the whole paragraph is lost, and he has introduced "*a congregation*;" whereas there is properly no such thing as a congregation in the whole system. The persons present are all priests and pupils. Mr. N. has taken a sense of *hwuy* which does not apply here. Morrison

4560 defines it "to unite; to assemble; an association;" thus far congregation would do. But he gives below what shews that hwuy also means to unite thoughts; to associate ideas; to *understand*. One of Morrison's examples is, hwuy tso, to know or understand how to do a thing.

In page 147 also, the Prof. has quite mistaken the sense. The original reads, yuen hing, yaou kea leang pang—"When travelling to a distance, you must avail yourself of the company of a virtuous friend; Koo jin sin te we tung, puh yuen tseen le kew sze, the "ancients, when the ground of the heart did not understand; did not regard a thousand le, (miles) as too great a distance to go and seek for a teacher." Of this, Mr. N. gives the following version. "With regard to travelling for visiting a friend who lives far distant, our fore-fathers formed different opinions;—but this is certain, you should not ask the master for permission if your friends or parents live farther off than a thousand le." This is blundering with a vengeance. The phrase, "puh yuen tseen le," seems to have puzzled the Professor; verbally "not distance thousand le,"—but the word distance is used as a verb, or to consider as distant. Mencius has the same expression. The king said to the philosopher, Sow, puh yuen tseen le urh lae—Venerable Sir, you having not thought a thousand miles too great a distance to come hither, &c.

We shall notice only one more place in which the translator misleads his readers. See page

78, the tenth law; "Thou shalt not have in thy private possession either a *metal figure* (an idol), or gold, or silver, or any valuable thing." The metal figure (an idol) is a perfectly erroneous translation. The two words "sang seang," which Prof. N. takes for a metal figure, would in the Chinese original, seem to mean a *living image*; but they are explained to be used for some foreign words that crept into the text in passing from India; and the next two words Kin yin, gold and silver, are given to explain the sense of sang seang: so that the *metal figure* (an idol), should be blotted out of the translation. The original is, "do not grasp hold of gold, or silver, or any precious thing." Idolatry is not at all interdicted in the Catechism of the Shamans.

Thus we have taken a hasty survey of our friend's book. In the conclusion, he thanks the British residents in China, generally, for their kindness to him; and mentions the names of Mr. Dent, and Dr. Morrison in particular. He is not so polite to the Chinese, whom he designates "self-conceited and semi-barbarous," and thinks that a civilized and warlike nation must, "necessarily, in spite of itself extend its empire over them." We for ourselves positively disclaim the wish for any other conquest than that of truth over error.

In closing this article, we have to record, with deep regret, the death of the respectable oriental scholar and sinologue, M. Abel Remusat. He is cut off in the midst of his labours to elucidate the subject of Buddhism.

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The divine authority and perpetual obligation of the Lord's day. By DANIEL WILSON. M. A. Vicar. London: 1831. pp. 206.

A COPY of this excellent little book, and one only, so far as we know, has reached China. It is from the pen of that eminent servant of Christ, whose name appears above, as Vicar of Islington; but who is now Dr. Wilson, the Lord Bishop of Calcutta. The work consists of seven sermons, prefaced by a pastoral address, to the inhabitants of the parish of Islington. The whole is dedicated to the Bishop of London, who has distinguished himself as the advocate of the Sabbath, in opposition to the archbishop of Dublin, who has, we think, erred egregiously, by pleading for its abolition, under the christian dispensation.

The Bishop maintains, that, although subordinate matters concerning the *Sabbath* of the Jews, and *Lord's day* of the christians, have been disputed, it has, in every age, since creation was finished, been a fundamental point, that there should be a day of religious exercise, and holy rest, after six days work. And that the "whole church of Christ, in the proper sense of that term," has maintained this great doctrine.

In studying the subject, Dr. Wilson has omitted no author of any note, belonging to any nation or any church. He is obliged to dissent from eminent writers of his own church, the famous and elegant bishop Taylor; Drs. Ogden and Paley;

archbishop Bramhall, and the present archbishop of Dublin, &c.; and he joins with the nonconformist Dr. Owen, who lived in the time of Cromwell; with Jonathan Edwards of New England, who has "defended, the Bishop adds, the change of the sabbath from the last to the first day of the week, in his own lucid and convincing way." "Dr. Dwight, continues the bishop, as well as his illustrious countryman, Edwards, has honored the American school of theology—rapidly rising into importance—with a most convincing and able discussion of the question, in all its branches, both theoretical and practical. This perhaps forms the best of our modern treatises; though it would be unjust to Dr Humphrey of Amherst College, to withhold a tribute of praise from his excellent essays."

Dr. Wilson thinks the best single sermons, in a practical point of view, on this important subject, are those of Dean Milner, archdeacon Pott, and Dr. Chalmers "of the Presbyterian church in Scotland; "the last, is in the most powerful and awakening manner of its author, and of itself settles the question." Thus liberal is our author in giving praise where he thinks praise to be due.

The train of argument pursued by the Bishop is, that the Sabbath was appointed by divine command as issued in Paradise; republished in the

decatalogue or moral law; enforced by the prophets: recognized and vindicated by the Lord of the Sabbath, and his Apostles; and received, and acknowledged in the primitive, and every succeeding age of the church. Thus far Dr. Wilson avoids mentioning the authority of the church of England, in reference to her own members; but in an appendix he states what that is, according to her *fixed formularies*; and takes occasion to reprove the Rev. Mr. Fellowes, "a clergyman high in station, who notwithstanding the articles, liturgy, and homilies of his church, has attempted, in order to support his non-observance of the Lord's day, to sweep away the ten commandments all together."

In conclusion, we might be asked, how comes it to pass that the Chinese have lost the knowledge of the Sabbath? which we would answer by asking another question, how comes it to pass that the Chinese have lost the knowledge of God himself, and of creation, as well as of the Sabbath? We suppose that an objector would not infer from this fact, that there was no Almighty Creator, though he would have us infer that there was not, originally, any Sabbath.

We sincerely wish the Bishop of Calcutta would reprint his very seasonable book; and let it be circulated widely throughout the East.

* We observe with pleasure, that throughout his work, the Bishop prefers the Old Testament term, *Sabbath*, and the New Testament one, *Lord's day*. We have not noticed any where that he uses the word *Sunday*, except when, by way of reproof, he speaks of "Sunday recreations, the Sunday News papers," &c.

JOURNAL OF OCCURRENCES.

LEENCHOW.—On the 16th instant, reports reached Canton from Governor Loo at Leenchow, saying, that the mountaineers had broken forth again in all directions, plundering, and murdering the people. He-ngan the imperial commissioner ordered two forts to be built, on two commanding hills, to awe those who had recently been in rebellion. But the highlanders waited till the commissioners had set off for Peking, and the troops were withdrawn to Canton, when they assembled, and attacked the workmen; and, after putting them to death, laid their works in ruins.

It is further rumoured, that a large party of banditti in the neighbourhood of Shanchow, a little to the eastward of the late seat of the insurrection, have commenced resistance to government, under the appellation of the Yangtee-fan association; or "*the iron bar political union.*"

On the 26th, it was reported that Governor Loo had sent to the Foo-yuen for the Wang-ling, or royal order in his keeping, that he might put to immediate death *three hundred* members of the Triad society, whom he has seized at the hills. It is his purpose not to leave one of them alive.

DECAPITATION, &c.—On the 22nd instant, *seven* men, and on the 25th, several more were beheaded, at the usual place of execution in Canton. In a former number we mentioned the decapitation of *seventeen* individuals. These executions are performed in the most public manner, and are of very frequent occurrence, amounting to many hundreds, and some say from one to two thousands annually; they are noticed, in the court circular, in the most summary manner. Without even mentioning the names or the number of criminals, it is simply

stated, *keue fan jin peih*: such and such officers reported that, "*the execution of the criminals was completed.*"

The design of such exhibitions, so far as they are intended to be *a terror to evil doers*, is very good; but it may well be questioned whether the end proposed is attained. Such gross exhibitions of cruelty, so frequently presented, not only shock the better feelings of the human heart, but tend to render the hardened more hard, and the desperate and cruel still more ferocious. Especially must this be the case, when there is but little moral feeling, and when there is no fear of omniscience, nor apprehension of a just retribution in a future state of being. Many in China, not only of banditti, but of the "*best classes*" also, are atheists, and *deny the immortality of the soul*. With such principles,—or rather with such a want of principle,—oppression, or want, or passion, urges them on to desperation, till they fall victims to the "*paternal laws*" of the land.

Suicide, which cannot, as in England, be here attributed to gloomy weather, is owing to the erroneous opinions entertained on religion. We should tire our readers were we to notice all the cases of this kind, which we hear of. While writing one account, another and another, is reported. A youth belonging to one of the government offices, being prevented by his father from marrying a prostitute, went, and with her took a dose of poison in their wine. He perished; the woman's life was saved by an early emetic. He, probably, was last attended to, and when it was too late. The poison had taken its full effect, and life was extinct.

We hear, also of banditti coming at night, and carrying off young

women from lonely houses near the banks of the river; then, having abused their persons, offering to return them for a ransom. Alas! there is no knowledge of God; no love to His Name; or fear of his wrath in the land.

The young man, alluded to above, died, the report says, at the *Hua-lin*, or "flower forest," as the haunts of prostitution and debauchery are called: for the Chinese, not only in their poetry, but also in their common phraseology, represent the paths of vice, as "strewed with flowers." Thus they lend their literature, and their poetry, to disguise the fact, that those paths, and those abodes are "*the way to hell*; going down to the chambers of death." Prov. vii, 27.

FIRE AT SHAMEEN.—By the fire of October 30th, mentioned in our last number, the destruction of property was very great, and several persons lost their lives. Upwards of ten of the pitiable victims of that infamous neighbourhood were lost; a part of whom were burnt to death; and the others were carried off by banditti, to be resold or redeemed. For one individual 300 taels of silver were demanded as a ransom, by the men who stole her. This money not being speedily forthcoming, the depraved men brutally violated her person, till by their crimes they caused her death. This unhappy sufferer was only 20 years of age.

Fires break out at this place almost every year; and although they are officially attributed to accident, yet there is reason to believe they are caused by incendiaries. The local magistrate has issued a proclamation, offering a reward of 100 dollars to any one who will seize a principal incendiary; and 50 dollars, for an accomplice. But the seizure must be made at the spot where the fire commenced, and at the time of the act!! If any seize an innocent person, and bear false witness against him, they will be punished as if they had committed the crime themselves.

DOMESTIC SLAVERY.—the buying and selling of boys and girls, which is one of the bad effects of the laws of China, is an unpleasant subject of contemplation. We are assured, that by far the larger portion of the

eight or ten thousand of that unhappy class of women, referred to above, who have their abodes in, and about Canton, are persons who were bought when mere children. In this situation, they are compelled, by the cupidity of one class of persons, to yield themselves up to the vicious propensities of another class; and to put on a smile, and appear gay, while they possess a diseased body, and an aching heart. Thus they are scorned by society without, while inwardly they are suffering the agonies of a guilty conscience. It has always appeared to us, that, that selfishness, which seeks its own gratification, by sacrificing thereto the happiness of another sentient being, is the very spirit which actuates devils in hell.

THE YELLOW RIVER.—On the 14th ult., an affray took place at the junction of the yellow river with the Hung-tsih lake, which excited the indignation of the emperor. To mitigate the entrance of the waters of the river into the lake certain, embankments have been raised by government. The rise of the river threatened their destruction, and some workmen were employed to strengthen them. For some reason, not explained in the Gazette, a large party of insurgents, headed by some respectable people, came in boats, and were provided with small arms. They put a stop to the work; tied up the workmen; and before military help could be procured, excavated a passage more than ninety cubits wide and thirty cubits deep, to render the river and the lake one confluence of waters.

When a military force appeared, the insurgents fled away in their boats. On account of this proceeding, the Emperor has ordered all the principal officers, and among the rest, *Changtsing*, who is styled the Governor-general of the river, to be subjected to a "*severe*" Court martial.

DEATH OF A FAMILY.—One of the Hoppo's custom-house attendants, named Choopayay, had a north country servant, named Yang, who had been with him a long time. Yang was married, and had a daughter about fourteen or fifteen years of age. She was engaged to be married to

a man belonging to the government office. Yang owned a house in the city where his wife and daughter lived. On the 20th of the last moon, Yang went round to the neighbouring shops, and paid all his debts, which suggested a suspicion that he had obtained some ill-gotten gains. However there was no proof of this. The next day, the door of his house remained unopened till noon. The neighbours knocked, and called; but no answer was given. At last, they broke open the door, and on entering found Yang and his wife hanging by the neck, on opposite sides of the bed, and the daughter rouged, dressed in scarlet, and other gay raiment, lying on the bed, a corpse. They were all three quite dead.

The neighbours united their names and informed the Nanhæ magistrate, and also Yang's master. The next day, as the magistrate was proceeding to hold an inquest on the deceased, the master, Choopayay, laid hold of him, and begged him to desist; which, at last, the magistrate did, on the master's promising to have all the bodies decently interred.

The cause of this melancholy catastrophe is not known. Who can but lament the ignorance, or pride, or passion which leads to self murder!

The cause of the girl's being dressed arises from a belief, that after death, the individual will appear among the inhabitants of the invisible world in the attire in which she died. We once knew a case of a young wife, who being offended with her husband, dressed herself, took poison, and died. Even murderers, going to the place of execution, dress themselves, from the same motive, in the best raiment they can procure.

A MATCH.—The bad effects of the system of early betrothing young children, or even infants before they are born, as is sometimes done, was exemplified the other day in a case which occurred in a village of the Pwanyu district. The lad *Ho* was early betrothed to the lass *Seay*, of course, without their consent. When this took place, both families were prosperous. *Ho's* affairs, how-

ever, went ill in the world, before the proper age for marriage arrived. On this account marriage was deferred for several years, till the lady reached the age of 24, and the gentleman 26. He appears to have been some spoiled child, which *Miss Seay* would, of course, know by report, though she was supposed never to have seen him. Her family wished to get rid of the contract, but the poor and the profligate would not consent to give up the match. The unfortunate young woman must marry. Therefore, on the 25th day of the 9th moon, the external ceremonies were performed, and the lady was carried to the house of the husband. When evening came, however, she would not retire; but addressing her husband said, "touch me not, my mind is resolved to abandon the world, and become a nun. I shall this night cut off my hair. I have saved two hundred dollars, which I give to you. With the half you may purchase a concubine; and with the rest enter on some trade. Be not lazy and thriftless. Hereafter remember me." On saying which, she instantly cut off her hair. The kindred, and worthless husband, seeing her resolution, and, of course, fearing suicide, acquiesced, and *Miss Seay*, who left her father's house to become a wife, returned as a nun.

It is said, young ladies are often reduced to this necessity, and cry, and plead with their parents to permit it, rather than become wives of men reduced to poverty, and perhaps of bad character besides. But few have the resolution to get rid of a bad bargain in the spirited manner of *Miss Seay*.

A LITERARY GRADUATE.—A young man named *Lewtingse*, who is a literary graduate, has appeared at the board of general police* at Peking, with a sealed document from his mother, complaining of the unjust and tyrannical treatment of certain official people, who contrived to get his father driven from his farm, and then so maltreated his mother and sister, that the sister threw herself into a well and was drowned.

* *Too-cha-yuen*, means the "censorate," or the court of universal scrutiny. It is appointed to receive appeals to the Emperor.

In ancient times a drum was placed at the imperial gate; by beating upon the drum, oppressed persons gained permission to appeal to the emperor in person. Now, instead of this process, the Board of general police are empowered to receive appeals, and to transmit them, if they think proper to his Majesty. In the present instance, according to a regulation established by Keaking, the late Emperor, the young man was compelled to break open his own sealed letter, and after an examination of its contents, was locked in irons, and delivered over to the criminal court, to abide the consequences of an appeal to his Majesty.

AN INVITATION TO PROSECUTE.—We were not aware that the Chinese government ever sent forth an invitation to the people to come forward, and give evidence against an individual, who was accused of crimes by common report, till we met with an instance of it in a recent publication. *Ye-mungche*, of Tungkwan district, called the village tyrant in our last number, carried his atrocities to such a degree, that the people who hated him, were, at the same time, afraid to complain against him. Both the local government, and the supreme authorities in Canton, had heard much of his atrocious proceedings, but there was a defect of legal proof. A proclamation was, therefore, issued by *Woo*, the magistrate of Tungkwan Heen, saying, that "he had heard rumours of *Ye* usurping people's lands; getting possession of their houses; seducing their wives and daughters; harbouring banditti; devouring the villagers as if they were fish or flesh; and to raise money, committing an unheard of atrocity;—opening the graves and carrying off the bones of the dead, in order to obtain a ransom for them."

A new ballad concerning *Ye*, ridicules him as a man of virtue; for, he put the bones into separate bags, and labelled them, to enable the living to recognise the bones which belonged to their respective ancestors.

The magistrate supposes it possible that some lies may be mixed up with the truth, but he invites all who have truth to tell, to come forward and do it.

NEW SECT.—There are several hints, in the Peking Gazettes, concerning one *Yinlaoucou*, who called himself Nan-yang Budha, and drew away several thousand disciples after him, whose ramifications extended to three provinces. His body has been cut to pieces by the slow and ignominious process, and his head paraded about in the place where he taught, as a warning to all. The old man's son, *Yinming-tih*, for conniving at what his father did, and "assisting his wickedness" was decapitated immediately after. Some others are named, who are to meet the same fate after the autumnal assize.

THE INTEREST OF MONEY.—In the Peking Gazette we observe, that the Chinese government frequently puts money out at interest with the merchants, for the purpose of creating a perpetual local fund. On the northern frontier, the following case illustrates the usage, and shews the rate of interest.

His Majesty was requested by *Woo-chunghih* to lend ten thousand taels to be given to the merchants at one per cent per month, which would produce 1,200 taels a year. Of this sum one half was to go annually to replace the original ten thousand, and the other half to be applied to the public demands of the station. After fourteen years, when the loan would in this manner be repaid, the whole of the interest and capital was to belong to that station. Then in the event of intercalary years, when there were 13 months, another hundred taels would be forthcoming, and in the same way half was to go to replace the original sum, and the other half for public use. One only wonders what commerce, on the northern frontier, could afford to borrow money at 12 or 13 per cent per annum.

UNBURIED DEAD.—It is the usage among the natives, to keep the dead bodies of parents, especially, till they can obtain a lucky place to inter them. The rich being deceived by pretended geomancers, often keep their parents for years uninterred; but they are coffined and lodged in a building appropriated to them. The poor who cannot get satisfied in regard to the place of burial,

leave the remains uninterred about old hills or hedges; not in all cases very well confined. On the 3rd inst., government issued an order to all such, directing them, either to inter these remains within a limited time in places of their own, or bring them to the charity burial ground,—the golgotha, or *Calvi capitis area*, the calvary of Canton,—that they may be there buried.

"An angelic remedy for opium-smoking"—Among the many doctor's placards pasted against the wall of the Company's landing-place, there is one with the above title. This "angelic" intimation was received by means of the *Ke* (see Morrison's Dict., 5300) or pencil, suspended above a table, having sand strewed on it. After certain incantations were performed the angel came, and moved the pencil, so as to write the secret prescription. The materials of which the medicine is compounded, is the *secret*; the mode of using it, is fully explained in the placard, and is rational enough. It is to diminish the quantity of opium daily; and beginning with a little of the substitute, to increase it daily, till the opium is left off altogether. Then to begin and gradually leave off the substitute, taking nothing instead, till it is altogether disused, and the patient is happily freed from any desire or necessity either for the one or the other.

HOOKWANG.—A case of adultery and murder having occurred in this province has been carried before the Emperor. The wife of Heewantseang, apparently a person of respectability, carried on an adulterous intercourse with Keayingfang and a servant Lemo, who is already dead,—in consequence, probably, of the treatment he received since the affair was discovered. The master wished the wife to quit her husband, and abscond with him; which she refused to do. It was therefore resolved on by some of the parties to poison the husband. This diabolical plot succeeded. He was poisoned with arsenic. The Courts of Hoonan concluded their trials by reporting to the Board at Peking, that Lemo, now dead, was the sole agent of committing the murder; that the other two persons were innocent of this; they even knew nothing at all about it. The Board and

the Emperor will not believe this. Dissolving the arsenic required time; it could not be done in a moment; the deceased servant may merely have done what he was commanded to do by the master. It is, therefore, decreed that the trial shall be renewed, and the witnesses and parties be questioned by torture to elicit the truth.

ASYLUM FOR THE BLIND.—The Pwanyu magistrate has issued a proclamation concerning this government institution, requiring all the blind to appear in person, and shew their tickets, and be examined. According to his account, there are 2394 blind people, both men and women, who received a monthly allowance. The amount is said to be 4 or 5 mace a month, under a shilling a week. This is insufficient for food, and they are allowed to beg, to sing, &c., for the additional means of subsistence. There is no useful work, such as basket-making, contrived to keep them employed. Nor is there any asylum supported by voluntary subscription. The magistrate suspects that tickets are handed to those to whom they were not originally given, and that people only "half-blind" impose on the government. He threatens such in case of detection.

THIEVES.—In another public proclamation he complains, that since the autumn has set in, he has been annoyed by numerous applications on account of petty thefts. These arise, he says, from the district constables and night watch-men receiving bribes to connive at, and protect, opium hotels; gambling houses; and abodes of ill-fame, where stolen goods are received, and thieves and vagabonds "nestle." He calls upon landlords, who may have, "by mistake" let their houses to such people, to expel them; in doing which he will lend his assistance. If they do not, and are afterwards found out, he threatens to confiscate their houses, and punish their persons.

Punishment requested.—The Governor of Peking has requested the Emperor to punish him severely, for failing to detect Yinlaouseu, who had formed a plot to rebel, and obtained thousands of associates in three provinces. The Emperor has granted the governor his request.

MARINE INTELLIGENCE.

WHAMPOA.—The arrival of a Chaplain for seamen in the port of Canton, was noticed in our last number. He has now preached four Sabbaths, and, as we hear from various quarters, to numerous and attentive auditories. The masters of different ships have very obligingly, prepared their decks for these services, and offered their boats to convey the Chaplain from and to Canton, where he resides.

Notice has been given, that on the next Lord's day, Dec. 2nd, by permission of Divine Providence, the Bethel flag will be hoisted for the first time on board the ship *Morrison*, and that the Rev. DR. MORRISON will perform divine service, and preach a sermon on that occasion.

We are most heartily glad to see the interest which is *beginning* to be manifested, here and elsewhere, in behalf of seamen. They are emphatically, the sinews of commerce, and substantial links in the great chain that binds continents together. Weaken them, and you hinder the free intercourse of nations; destroy them, and you strike a death-blow to the vitals of states and empires; elevate them, and under the direction of intelligent and scientific masters, you have a community, than

which none is more hardy, active, generous, and worthy.

For the sake of our distant readers we would remark, that Whampoa is the anchorage for all foreign vessels trading at Canton. It is in lat, 23 degrees 6½ min. N., and about 14 miles east from Canton city. It has now about 50 sail, and about 3000 seamen. It is a fine, safe anchorage; and contains, annually, during the autumnal and first winter month, according to the number of sail, one of the finest and richest fleets in the world.

LINTIN.—There are now at this anchorage some fifteen or twenty ships; the U. S. Ship Peacock, Captain D. Geisinger, is among this number.

COAST OF CHINA.—On the 29th of Sept., the Emperor in council, issued an order to all the maritime provinces, directing the local officers to put the forts and ships-of-war in repair, in order to scour the seas from time to time, and drive away any European vessels that may make their appearance on the coast. Allusion is made to the ships which have lately entered the "inner seas," (as he calls the north-east coast) much to the annoyance of his Majesty.

Postscript.—Governor Loo is still at Leenchow, executing his "royal order;" three of the rebel leaders have been put to the sword. We hear this morning, that he will detain 3000 troops, at the foot of the hills to keep down the insurgents.

The weather continues unusually mild, but very dry and very warm.

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